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**Micah 4: 5.** Mr. Montefiore suggests in his article on "Many Moods in the Hebrew Scriptures" that the idea of specialism in religion was with difficulty shaken off by the Hebrews. Even among the prophets it remained. "The other nations may worship their false gods, if they please; we will enjoy our privilege of adoring Jehovah, the true God." And he adds: "This is, I fancy, the thought expressed in a verse of Micah, appended, perchance, as a side-note or reflection by a narrow-minded scribe to a solemn universalistic prophecy, and then, by a strange, though not unusual, fate, incorporated into the text: 'for all the peoples shall walk every one in the name of his god, but we will walk in the name of Yahveh, our God, for ever and ever'". It is an ingenious suggestion that relieves the passage of some difficulty, though Mr. Montefiore is not the first to propose it.

**Prophecy and History.** An interesting statement has recently been made by Professor W. T. Davison of London concerning the relation of the Hebrew Prophets to the Old Testament history. He showed that it was no chance connection in the Old Testament between prophecy and history, for prophecy there implied study of Old Testament history; we were dependent upon the Prophets, because the whole of their writings as inextricably bound up with their history. These four points were particularly to be remembered as summing up the leading ideas that were suggested.

1. The Prophets themselves were important factors in history. They were not idle spectators, not mere critics, but they helped to make the history as well as to write it.

2. We were indebted to the writings of the Prophets for facts of a certain kind, not merely on account of kings and a succession of kings, and the wars in which they were engaged and the victories won, but facts dealing with the social life of the people.

3. Especially in the Prophets do we find the coloring of history: that glow of feeling which makes the figures in history to live before the reader, and without which the period could never rightly be understood.

4. There is prominent significance given to the writings of the Prophets by the lessons contained in them, something better than the dry remnant known as the philosophy of history.

The Prophets discerned motives and principles in the significance of events which could only be discerned by men who had some insight into the events which they chronicled. They saw the true meaning and they wrote down that meaning, and therefore the connection of such men with history was not a slight matter.

**Micaiah's Vision.** It is suggested, in an article on this subject in *The Expositor* for January, that the prophet himself was responsible for the form in which he presented his vision, while at the same time the contents of it were divinely revealed. Just as a dream takes shape from some event which has recently impressed itself on the mind in its waking hours, so did Micaiah's mind weave the material of the supernatural revelation into the forms of his experience of court-life. The vision "was miraculously imparted to the mind of the dreaming, or entranced, seer that the predictions of Zedekiah and his confederates were false or, it may be, due to the inspiration of a lying spirit ;